

# NOTES ON LUKE

## VOLUME 9

### CHAPTER 24:1-53

## LUKE 24:1-53

### A. The resurrection and empty tomb. V. 1-12

V. 1

1. Each of the gospels differ in context but they agree in facts.
2. "Now upon the first *day* of the week" = none of the gospels give any narrative of the high sabbath after Pilate told the Jews and Roman soldiers to set a watch--that was Thursday; also none give anything that occurred on Friday and Saturday (the regular sabbath) for Jesus' body was in the tomb and His soul and spirit were in paradise--what Jesus told the saved thief (Luke 23:43); so we come to Sunday the first day of the week which began at about 6:00 PM on our Saturday; this allowed Jesus three days and three nights in the heart of the earth--Wednesday to Sunday, not Friday to Sunday.
3. I want to try to list the order of events that occurred on this first day of the week.
  - A. Three women, Mary Magdalene, Mary the mother of James the less, and Salome start for the sepulchre, followed by other women bearing spices. Mark 16:1; Luke 24:1
  - B. There was a great earthquake. Mat. 28:2
  - C. An angel descended from heaven and rolled the stone away from the tomb entrance. Mat. 28:2
  - D. And the angel spoke to some of the women and told them to go tell Jesus' disciples. Mat. 28:7 Mary Magdalene did not hear the angels' message but went and told Peter and John. John 20:1-2
  - E. Then Peter and John ran to the sepulchre. John 20:4-10
  - F. Mary Magdalene stayed behind and met Jesus in the garden. John 20:11-18 She was the first one to see Jesus. Mark 16:9
  - G. Part of the women ran to tell the disciples and were met by Jesus on the way. Mat. 28:9-10
  - H. Part of the women, who did not meet Jesus, went and told the disciples. Luke 24:7-8
  - I. It seems that Jesus met Peter, the when and where are not recorded. Luke 24:34; I Cor. 15:5
  - J. Then Jesus appears to two disciples on the road to Emmaus. Luke 24:13-32
  - K. Then these two disciples went to Jerusalem, where the apostles and others were gathered, to tell them about Jesus and Jesus showed up, but Thomas was not there. Luke 24:33-45; John 20:19-24
4. "Very early in the morning" = Mat. 28:1 states, "in the end of the sabbath, as it began to dawn;" this does not refer to the rising of the sun but means as the first day

approached or drew on, not specifying precise time; John 20:1 says they came "when it was yet dark"--the sun had not risen, in fact I believe they came as soon as they could without violating the sabbath--soon after 6:00 PM.

5. "They came to the sepulchre" = Luke does not give their names but Mark 16:1 does.

6. "Bringing spices which they had prepared" = it seems that they prepared these spices after they returned from the tomb where Joseph laid Jesus to rest (Luke 23:56) on the passover feast day; they were probably performing the task which was customarily done by relatives of the deceased; their actions would have been considered virtuous and implied a deep love for Jesus.

7. "And certain *others* with them" = refers to other women besides the three that were named in Mark 16:1; this did not include the woman who anointed Jesus' head two days before the Passover in Mark 14:1-9; she was unnamed but I do not believe she was with the group that went to the tomb to anoint the body of Jesus, for Jesus stated plainly in Mark 14:8 "she hath come aforehand to anoint my body to my burying;" also John 12:1-8 six days before the passover, Mary is named as the one who anointed the feet of Jesus; I do not believe she was with the group that went to the tomb to anoint the body of Jesus for Jesus stated plainly in John 12:7 "against the day of my burying hath she kept this."

## V. 2

1. "They" = the group of women who came to the tomb early on the first day of the week.

2. "They found the stone rolled away from the sepulchre" = they were surprised to find the stone rolled away; Mark 16:3-4 states they were questioning among themselves as to how the stone could be removed so they might enter and perform their service of love; the sepulchre was a tomb hewed out in the rock, a cave-like place, and a huge flat wheel-like stone (may have been over five feet across) had been rolled into place over the entrance; Mark 15:46-47 states these women had seen the stone when it was rolled over the opening to the tomb--three days and three nights before; Mat. 28:2-4 gives the details as to how the stone was rolled away.

## V. 3

1. "And they entered in" = refers to the three named women plus the others with them, went inside the tomb--large enough to hold these six or eight women and later two angels.

2. "And found not the body of the Lord Jesus" = they knew exactly where to look for they saw Joseph and Nicodemus lay His body to rest.

## V. 4

1. "And it came to pass" = expresses the short period of time before the angels appeared.

2. "As they were much perplexed thereabout" = means to be entirely at a loss about what to think of the situation; if the women were surprised to find the stone rolled away, imagine their shock as they entered the tomb and found the body of Jesus gone--great questions must have leaped into their minds, "Who had done this? Where had the body been taken?"

3. "Behold" = used to call special attention to these two angels that showed up.

4. "Two men stood by them in shining garments" = refers to the two angels that appeared in "shining garments;" means flashing like lightning; Mat. 28:2-6 and Mark 16:5 say that an angel within the tomb gave them the news that Jesus had risen; there is no essential

conflict--one may have been the spokesman for both.

#### V. 5

1. First "they" = "them" = "*their*" = "ye" = refers to the women who had come to the tomb.
2. "As they were afraid" = thrown into fear; terrified; affrighted; they were afraid of the two angels in shining apparel; this is a normal response to the supernatural.
3. "And bowed down *their* faces to the earth" = they were awed at the appearance of these angels and took a position of reverence of God's messengers.
4. Second "they" = refers to the two angels; Mat. and Mark only refer to one angel which was probably the spokesman of the two.
5. "They said unto them, Why seek ye the living among the dead" = "living" is singular while "dead" is plural; this is perhaps a reference to Christ the "living God"--Mat. 16:16.

#### V. 6

1. This verse is a continuation of verse 5 of what they said. Luke records a larger portion of the angel's message than the other gospels and the women's reaction.
2. "He" = Christ, the living Messiah.
3. "He is not here, but is risen" = the Greek construction implies that God was the Agent of the Resurrection; Mat. 28:6 adds "as he said" = Mat. 16:21; Mat. 20:19; this was done by the Holy Spirit who is God and He will raise up all the saved. (Rom. 8:11)
4. "Remember how he spake unto you when he was yet in Galilee" = this is equivalent to Mat. 28:6 "as he said."

#### V. 7

1. "Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" = this is what He spake while alive in Galilee (verse 6) several times. (Mat. 20:19; Mark 9:31, 10:34; Luke 18:33)
2. Mat. 28:6 states more than Luke recorded, "Come, see the place where the Lord lay" = the place where Jesus' body was deposited--in a nich (a cavity; a hollow, or recess) carved in the rock inside the tomb for a body to be placed.

#### V. 8

1. "And they remembered his words" = refers to this group of women at the tomb; we are not told what their reaction was, but by their actions there are some indications that such remembering entailed some recognition of what happened. (Ex. Peter-Acts 11:16)
2. Mat. 28:7 gives more of what the angels said, "Go quickly, and tell his disciples that he is risen from the dead" = Mark 16:7 adds "tell Peter" = this was a kind message to Peter, who had so recently denied his Lord--it would cheer him up and assure him that the Lord loved him.
3. I feel a summary of this scene at the tomb on the first day of the week soon after 6:00 PM is needed to put together the four gospels in order as best I can.

A. This was the group of women, three named in Mark 16:1 and others with them (Luke 24:1) who had watched Joseph and Nicodemus place the body of Jesus in the tomb and watched them roll the stone over the opening. They stayed a little while after Joseph departed and then they went to where they were staying in Jerusalem and bought spices on the way back--time was just before 6:00 PM the beginning of the high sabbath Thursday, the 15th of Nissan.

B. There is no record of their activity on Thursday, the high sabbath of the first day of the Feast of Unleavened Bread, nor on Friday, nor on Saturday, the regular sabbath, given.

C. On the first day of the week soon after 6:00 PM (sunset) this group of women gathered to go to the tomb to anoint the body of Jesus. These women talked among themselves. (Mark 16:3) They knew the size of the stone because they had watched as Joseph and Nicodemus had rolled the stone over the door of the tomb. (Mark 15:46-47) They wondered who they could get to roll the stone away.

D. Mat. 28:2 states there was an earthquake (great), and it seems it was local at the tomb for there is no record that the women felt it. This occurred when an angel descended, broke the seal, and rolled away the stone and sat upon the stone. This stone was not rolled away to let Jesus out but to let man in. Jesus arose after three days and three nights, (Mat. 12:40) which means He came out of the grave sometime between 3:00 PM and 6:00 PM on Saturday because He died sometime after 3:00 PM on Wednesday. Mat. 28:4 states the Roman guards became as dead men (fainted) when the angel rolled away the stone.

E. When the women arrived at the tomb they were surprised to see the stone had been rolled away and they did not see the angel sitting upon the stone. They, no doubt, had downcast eyes and heavy hearts as they made their way up the hill toward the tomb. These women did not fully understand what Jesus had been saying about His death and resurrection because the language in these verses reveals clearly that they had no hope of the resurrection.

F. It seems at seeing the stone rolled away, Mary Magdalene left the women to find Peter and John before hearing the message of the angel that, "He is risen." (John 20:1-2)

G. The rest of the women were able to enter without the soldiers stopping them because they had fainted (became as dead men; Mat. 28:4) at the presence of the angel of the Lord. "They saw a young man" = Mark 16:5; the angel of the Lord, because young men did not wear garments as described here; Luke 24:3-4 records that when they entered the tomb they did not find the body of Jesus but "two men" = two angels of the Lord; Mat. 28:5 records that only one "angel" spoke to the women, telling them to go quickly and tell His disciples. (Mat. 28:7)

H. Some immediately left, taking a different route back to the city, for they did not meet Mary Magdalene coming back with Peter and John who out ran Mary Magdalene and got to the tomb before her. (John 20:3-10; refers to their abode in Jerusalem for the feast days.)

I. Some of the women may have lingered a few moments and headed back to where the disciples were and Jesus appeared to them. (Mat. 28:9-10)

J. After Peter and John left the tomb, Mary Magdalene lingered at the tomb. John records this and her encounter with Jesus. (John 20:11-18) Mark 16:9 records that Jesus appeared first to Mary Magdalene.

K. Mat. 28:11-15 gives what occurred as these women were going to tell the disciples.

L. I Cor. 15:5 states "he was seen of Cephas (Peter), then of the twelve" = and again

Luke 24:34 states that the disciples who were assembled in a room spoke that Jesus had appeared to Simon (Peter). When and where this happened we do not know. It may have been sometime in the afternoon before Jesus met the two disciples on the road to Emmaus.

M. Now we will go back to Luke 24:9.

#### V. 9

1. "Returned from the sepulchre" = refers to the group of women who had gone to the tomb to anoint the body of Jesus; on their return Jesus met them. (Mat. 28:8-10)
2. "And told all these things" = probably included what they experienced, as well as what they were told by the angels at the tomb about their encounter with Jesus, and what they remembered. (verse 8)
3. "Unto the eleven" = number in reference to the apostles--only eleven now; we know that Thomas was not present. (John 20:24)
4. "And to all the rest" = refers to unnamed disciples who possibly assembled with the apostles for fear of the Jews. (John 20:19)

#### V. 10

1. "It was Mary Magdalene" = she first came to tell Peter and John. (John 20:1-2)
2. "And Joanna" = Luke 8:3; John mentions her by name while Matthew and Mark just refer to other women as being in the group; she was the wife of Chuza, Herod Antipus' steward, who reigned in Galilee; she is not mentioned outside the book of Luke.
3. "And Mary *the mother* of James" = Mark 15:40; she is also the mother of Joses--not much is known about him; this is James the less--so named because he was either little in stature or less in age--this identification kept him from being mistaken for the other apostle named James, who was the son of Zebedee; this Mary is Jesus' mother's sister and the wife of Cleophas (John 19:25) who was also called Alphaeus. (Mark 3:18)
4. "And other *women that were* with them, which told these things unto the apostles" = Salome was one with them mentioned in Mark 16:1 but Luke did not mention her by name; the rest or exactly how many were in this group we do not know; these came after Mary Magdalene had left and followed Peter and John back to the tomb.

#### V. 11

1. "And their words seemed to them as idle tales" = the women's (at least the first group coming back who did not see Jesus) message seemed to the apostles and disciples as "idle tales" = nonsense; idle talk.
2. "And they believed them not" = the disciples (men) acted according to the "thinking" of that day--women were generally excluded from giving legal testimony so these disciples did not believe their testimony--they were not ready to believe the first story they heard, but began a critical investigation--at least Peter and John did after Mary Magdalene came back.

#### V. 12

1. "Then arose Peter, and ran unto the sepulchre" = this was after Mary Magdalene told Peter and John; John 20:1-10 records this incident; (their own home means the place where they abode while in Jerusalem during the feast.)
2. "And stooping down he beheld the linen clothes laid by themselves" = Peter was the first to enter the tomb and saw the linen clothes laid by themselves = there was no body in them; Christ's body had slipped through them for they were not strewn about the tomb in a disorderly manner but the linen wrappings kept the same position they had when the body was in them.
3. He "departed, wondering in himself at that which was come to pass" = he was astounded at that which was come to pass--when he found the empty tomb he was only beginning to get a correct viewpoint of the entire event.

#### B. Ministry of the risen Christ to the Emmaus disciples. V. 13-35

##### V. 13

1. Luke is the only one which records this incident.
2. "Behold" = Luke used this word to call attention to what he was about to say.
3. "Two of them" = refers to two of Jesus' disciples; not apostles.
4. "Went the same day" = refers to the first day of the week (verse 1); they were on their way.
5. "To a village called Emmaus" = they had left Jerusalem and were walking toward "Emmaus;" we do not know exactly where this village was but it is believed to be WNW of Jerusalem at a distance of "about threescore furlongs" = believed to be 6 1/2 miles from Jerusalem.

##### V. 14

1. "They" = the two disciples on the road to Emmaus.
2. "Talked together of all these things which had happened" = rehearsed the events of the Passover feast day and of this first day of the week--at least what they knew depending on who these two were.

##### V. 15

1. "And it came to pass" = indicates some time elapsed as they walked the Emmaus road.
2. "That, while they communed *together* and reasoned" = "communied" means to converse with or talked to each other; "reasoned" means to compare their thoughts or what they had witnessed with each other for these two had different thoughts, due to what each had witnessed; these two disciples probably only heard what the group of women, who had not seen Jesus, said.
3. "Jesus himself drew near and went with them" = Jesus, the resurrected Jesus, not another, Himself joined these two as they were walking the road to Emmaus.

##### V. 16

1. "But their eyes were holden" = restrained; the Greek construction implies that God was

the agent of their restricted sight; Mary Magdalene looked on Jesus and failed to recognize at first the Person of the Lord. (John 20:15)

2. As they walked they were saddened at the events around the cross and they were not expecting to see Him for the last encounter they had with Jesus--He died on the cross. They did not understand about the resurrection and the word was out that someone had stolen the body of Jesus.

#### V. 17

1. Jesus asked the two, "What manner of communications are these that ye have one to another" = what is the subject of your conversation? Jesus knew what they were saying.

2. "And are sad" = this word means they had a sad and gloomy countenance which came from a heart that was filled with sorrow; Jesus also knew the condition of their hearts.

#### V. 18

1. "And the one of them, whose name was Cleopas" = only time this spelling of this name is used; in John 19:25 a similar spelling of this name is used and may be the same man; the other disciple could have been Cleopas' wife for it seems they were returning to their home in Emmaus after attending the Passover in Jerusalem as was required. (Deut. 16:16)

2. Cleopas said, "Art thou a stranger in Jerusalem" = "stranger" denotes one who had come to reside at a place only for a time, not a permanent inhabitant.

3. "And hast not known the things which are come to pass there in these days?" = basically Cleopas asked Jesus, whom he did not recognize, "Are you the only one who hast not heard of what has just occurred in Jerusalem?"

#### V. 19

1. "He" = "him" = Jesus the resurrected Messiah.

2. "Them" = "they" = the two on the road to Emmaus.

3. "He said, unto them, What things" = Jesus was not asking for information for He knew all too well.

4. Immediately they burst forth the name that doubtless was on lips of the holy city, "Concerning Jesus of Nazareth" = the hated and adored Name.

5. Then they went on with a further explanation to One who seemed a stranger just arrived. They explained who this Jesus was supposed to have been: "Which was a prophet" = a teacher sent from God; they did not now call Him the Messiah, for his death had led them to doubt that, but they had no doubt He was a distinguished prophet.

6. "A prophet mighty in deed and word before God and all the people" = "mighty in deed" = powerful in working miracles, in raising the dead, healing the sick, and etc; "in word" = in teaching.

7. Evidence was clear because He was manifested publicly--for God put His seal of approval upon Him in Mat. 17:5 and the people regarded Him as a distinguished teacher.

#### V. 20

1. But then the two explained, "This He was but is no more for our chief priests and our rulers delivered him to be condemned to death, and have crucified him."
2. "Crucified him" = nailed Him to an old rugged cross where He dismissed His own spirit and died.

#### V. 21

- "But we trusted that it had been he which should have redeemed Israel" = "trusted" means to have hoped and expected--had preconceived ideas; they thought He was the Messiah that would deliver the nation from the Romans.
2. "And beside all this" = speaking of the death of Jesus on the cross.
  3. "Today is the third day since these things were done" = this is the first day of the week, three days after His death on the cross; Jesus had told His disciples that he would rise the third day but they did not understand--the third day is come and we have not seen Him.

#### V. 22

1. "Yea" = nevertheless; refers to an exception--they had heard what the women (those who had seen the angels and not Jesus) had said before they left Jerusalem.
2. "And certain women also of our company made us astonished, which were early at the sepulchre" = "astonished" means to throw into wonderment; they told them the tomb was empty and what the angels said, yet for the most part, those who had not seen Him, their thinking was that someone stole away the body of Jesus.

#### V. 23

1. "When they found not his body, they came" = they returned to the place where some disciples were gathered of which these two were present and heard what they said.
2. These women also said, "that they had also seen a vision of angels, which said he is alive" = they could not deny the report, yet there was no positive evidence of the resurrection--to this group.
3. Evidently the group of women who were spoken to by the angels, divided and went separate ways back to Jerusalem for part of them met Jesus on the way. (Mat. 28:9-10) The other part saw the empty tomb, heard the angels, and went to tell the group of disciples where Cleopas, Peter, and John were present.

#### V. 24

1. "And certain of them which were with us went to the sepulchre" = this refers to Peter and John. (John 20:4-10)
2. They "found *it* even so as the women had said: but saw him not" = they returned to the group and told what they saw and did not see; Cleopas and the other disciple are just telling Jesus what had been heard.

#### V. 25

1. "He" = Jesus, the resurrected Messiah who had been listening to these two disciples



now speaks.

2. "O fools" = this is not the word we are commanded not to call someone (Mat. 5:22) which refers to wickedness; this word denotes weakness and dulness.

3. "Slow of heart to believe all that the prophets have spoken" = not quick to perceive; dull of learning; "all that the prophets have spoken" refers to the character and suffering of the Messiah the prophets spoke of; when these great prophets spoke of the coming of the Messiah, how that you missed seeing that they pointed to the days of suffering and death to be endured by Him before His time of sovereignty and triumph could be entered on.

#### V. 26

1. "Ought" = it is necessary; it is right and proper.

2. "Christ" = the Messiah.

3. "Ought not Christ to have suffered these things" = Jesus was speaking to the two Emmaus disciples that the events of the past week should have been no surprise to them; the Messiah would logically be expected to suffer and to "enter into glory" = refers to the resurrection; all of this is because the OT had foreshadowed it.

#### V. 27

1. Thus, "he expounded" = to unfold the meaning of what was said; to explain; this He did in their native language.

2. "Them" = the two disciples on the road to Emmaus.

3. What did He expound or explain?

A. "Beginning at Moses" = refers to the first five books of the Bible called the Pentateuch which Moses was the human instrument that penned them down; we sometimes refer to this as "the law."

B. "And all the prophets" = refers to the major and minor prophets.

C. "In all the scriptures the things concerning himself" = this corresponds to John 5:39-40--OT scriptures.

4. Some of the scriptures the Lord referred to (they were not recorded here) may have been:

A. Gen. 3:15 = the promise to the serpent.

B. Gen. 22:18 = the promise to Abraham.

C. Exo. 12 = the Passover Lamb.

D. Lev. 16 = the scapegoat.

E. Num. 21:9 = the brazen serpent.

F. Deut. 10:15 = the greater Prophet.

G. Num. 24:17 = the star and sceptre.

H. Isa. 7:14 Immanuel.

- I. Isa. 40:10-11 = the good Shepherd.
- J. Isa. 53:4-5 = He who bore our griefs.
- K. Jer. 23:5 = the Branch.
- L. Micah 5:2 = the Ruler from Bethlehem.
- M. Zech. 9:9 = the lowly King.
- N. Zech. 12:10 = the pierced Victim.
- O. Zech. 13:7 = the smitten Shepherd.
- P. Mal. 3:1 = the messenger of the covenant.
- Q. Mal. 4:2 = the Sun of Righteousness.

R. And many other passages as the time allowed, as they traveled this 6+ miles on the Emmaus road.

#### V. 28

1. "They" = the two disciples and Jesus.
2. "Drew nigh unto the village" = they probably were entering the outskirts of the village of Emmaus = "whither they went" = the two disciples had reached their destination--their home.
3. "He" = Jesus, the resurrected Messiah.
4. "Made as though he would go further" = I do not know what Jesus' actions were; whatever they were He was not deceiving them but testing the disciples to see what they would do.

#### V. 29

1. "But they constrained him" = they urged Him or pressingly invited Him by saying:
2. "Abide with us" = stay with us "for it is toward evening, and the day is far spent" = the sun is setting and it is getting dark; because of the dangers of the road, people did not usually travel by night; they did not yet perceive that it was Jesus who was traveling with them, but they had been charmed and delighted by His discourse as they traveled and they wanted to hear more.
3. "And he went in to tarry with them" = "tarry" is translated from the same Greek word as "abide;" Jesus went in with the disciples to spend more time with them.

#### V. 30

1. "And it came to pass" = means some time elapsed as they prepared the meal, washed their hands, and may have gone out and purchased food for the meal; remember they had been in Jerusalem for the last four days and perhaps no food was in the house.
2. "He sat at meat with them" = means to recline at the table; "meat" means a meal or food which may not have consisted of a slaughtered animal; the orientals did not sit at the table on chairs, but reclined on couches, the head or raised end of the couch being at the table with the couch in its length extending out from the edge of the table.

3. "He took bread" = "bread" to the Jews was a general name for food, including drink as well as meat.
4. "And blessed it" = means He gave thanks for the food; Mat. 6:11 in the model prayer, the Lord taught us to say give us our food and the least we can do is to thank Him for His bountiful supply.
5. "And brake, and gave it to them" = even though Jesus was in these disciples' house, He was acting as the Master and rightfully so for He is Lord and Master.

#### V. 31

1. "And their eyes were opened" = verse 16 states their eyes were holden that they should now know Him; but now the Lord opened their eyes "and they knew him" = to recognize thoroughly--they knew this was the One who was crucified just three days earlier.
2. "And he vanished out of their sight" = Jesus became invisible; this was not so much a miracle--the miracle consisted rather in His appearing than in His disappearing; after the resurrection He is no longer restricted by the physical limitations of the human body He had taken on in the Incarnation; He appeared to the disciples while they met in a room with the door closed (John 20:19); He ate a piece of broiled fish while there. (Luke 24:42-43)

#### V. 32

1. "And they said one to another" = the two disciples said one to each other.
2. "Did not our heart burn within us" = the hardness of their heart of verse 25 had been "melted;" they remembered the strange sensation both had experienced as Jesus talked with them during the journey.
  - A. "While he talked with us by the way" = as they journeyed toward Emmaus.
  - B. "And while he opened the scriptures" = dealt with in verse 27--He convincingly showed them that the Messiah ought to suffer, and the opening of the scripture opened their eyes, and opened their hearts which caused them to react.

#### V. 33

1. "And they rose up the same hour and returned to Jerusalem" = the discovery was so great that they could not wait until morning, but returned to Jerusalem immediately to inform others of their experience; this shows how quick and ready they who have found the Lord and Saviour are to tell it to others; they fear no longer the night-journey of 6+ miles of which they had persuaded Jesus to stay the night with them in verse 29.
2. "And found the eleven gathered together" = they did not have to hunt where the eleven were gathered together for they probably had left them when they decided to go home to Emmaus.
3. "The eleven" = reference to the apostles--only eleven now; this lets us know that these two disciples were not apostles.
4. "And them that were with them" = others beside the apostles were gathered (Thomas was not there; John 20:24) for fear of the Jews (John 20:19); Luke is the only writer who tells about these two disciples being with the group in that 1st Sunday night service when Jesus showed up.

## V. 34

1. "Saying" = this refers to the apostles speaking.
2. "The Lord is risen indeed" = "indeed" means truly, certainly; they were speaking what Peter had verified, "and hath appeared to Simon" = the group already had exciting news to tell the Emmaus' disciples--Jesus had appeared to Simon (Peter); it is not known precisely when this happened, as the time and place is not recorded; Paul referred to it in I Cor. 15:5 (Cephas is Peter) which appears that He appeared to Peter before He did to any other of the apostles; this shows how ready He was to pardon and how willing to impart comfort to those who are penitent, though their sins are great (Peter denied the Lord three time Luke 22:54-62); with Peter's testimony of having seen his Master, the disciples could say with assurance, "The Lord is risen indeed."

## V. 35

1. "And they told" = refers to the Emmaus' disciples now having their opportunity to confirm the Resurrection.
2. "Told what things *were done* in the way" = they told of the opening of the scriptures (verse 27) and opening their eyes to know Him. (verse 31)
3. "And how he was known of them in breaking bread" = (verse 30) the atmosphere must have been electric with excitement as the group shared the good news of Jesus' return from the dead; they now have two witnesses in the group which fulfilled the law (Deut. 17:6); Christ has risen indeed!

### C. Ministry of the risen Christ to His disciples.

#### V. 36-45

## V. 36

1. "And as they spoke" = in the midst of all the excitement concerning Jesus being risen, Jesus showed up.
2. "Jesus himself stood in the midst of them" = Jesus Himself, not another, showed up in the midst of them without the door being opened (John 20:19); the risen Christ seemed to have the ability to appear and disappear at will; His resurrected body possessed powers that transcended the laws of ordinary matter.
3. He "saith unto them, Peace *be* unto you" = this is more than our "hello" = it conveys the idea of well-being for the entire person--body, soul, and spirit; it is a reminder to the disciples of Jesus' promise when at the last supper, "My peace I give unto you." (John 14:27)
4. On this occasion Jesus also said something that Luke does not record--"Receive ye the Holy Ghost" = John 20:22; see notes on John 20:22 to understand this phrase that Jesus said.

## John 20:22:

1. "When he had said this" = refers to what He said in John 20:21.
2. "He" = Jesus the virgin born, resurrected Son of God.

3. "Breathed on" = this act was used to represent the nature of the influence that would come upon the disciples, and the source of that influence--Holy Ghost; when man was created, God breathed into him the breath of life (Gen. 2:7; same Greek word used in the translation of the Septuagint--Greek translation of the Hebrew OT); the word translated Spirit in the Scriptures denotes wind, air, breath as well as Spirit; thus, Jesus then said, "Receive ye the Holy Ghost."

4. "Them" = "ye" = those apostles and disciples gathered together in a room where Jesus had appeared to them.

5. "Receive ye the Holy Ghost" = in the Greek this has to be a futuristic verb because these disciples did not receive the Holy Ghost until the day of Pentecost 50 days later; it is evident from Acts 1:4-5, which was 40 days after this verse was spoken, that they did not receive the Holy Ghost at that time but were promised they would in a few days (10 to be exact; from the promise of Acts 1:4-5) and then they would have the power they needed to be witnesses (Acts 1:8); Acts 2:1-4 shows that all present in that upper room received the promise of the Holy Ghost and that included these disciples Jesus was speaking to in this verse; what Jesus is saying in this verse is for them to get ready or get prepared to receive the Holy Ghost and they did 50 days later on Pentecost.

6. "Holy Ghost" = Holy Spirit; Spirit of God; Spirit of Christ; a part of the Trinity--three co-equal, co-existent, co-eternal persons in the Godhead.

## V. 37

1. "But they were terrified and affrighted" = the reason for their meeting behind closed doors was for fear of the Jews (John 20:19); but now they were startled and affrighted because Jesus' appearance was more than they could handle at this time; they spoke one to another of the Master; they discussed the empty sepulchre, the angelic vision, the words of Peter of his interview with the Risen Saviour, and were listening to the details of the quiet Emmaus meeting, all hoping for something more; but this sudden, mysterious appearance of their crucified Master in their midst was not, after all, what they had looked for; it terrified them.

2. "And supposed that they had seen a spirit" = how else could they explain his presence in their midst, when the doors were shut? Luke did not try to explain His sudden experience; others have tried to explain this--that Jesus could come into a closed, barred room; He could be visible or invisible, known or unknown, as He pleased and when He pleased.

## V. 38

1. "He" = Jesus, the Resurrected Messiah.

2. "Them" = 10 of the apostles, two Emmaus disciples, and other disciples gathered in that closed room.

3. "Why are you troubled?" = agitated; having inward commotion; for Jesus had told the apostles at the last supper in that upper room in John 14:1-3, "Let not" indicates their hearts were already troubled and now even more just 4 1/2 days after He had spoken those words; He had given them hope.

4. "Why do thoughts arise in your hearts" = "thoughts" means doubts--they still had doubts as to whether He was the Messiah; He reproves them for doubting this for 1) the scriptures foretold His death, 2) He Himself had repeatedly spoken this truth, 3) They now had the testimony of Peter that he had seen Jesus alive, and of the angels that He was risen; after all this evidence, Jesus reproves them for doubting whether He was truly the

Messiah.

#### V. 39

1. "Behold" = word used to call special attention to the hands and feet of Jesus.
2. "That it is I myself" = Jesus gave them evidence that He was truly the same person that had been crucified--He first showed them His hands and His feet still pierced and with wounds made by the nails still open; they were probably not bloody but raw open wounds, not scars because Jesus was going to sprinkle His blood on the mercy seat in heaven in the holy of holies, done as a payment for our sins; Zech. 13:6 mentions wounds not scars.
3. "Handle me, and see" = "see" means to have positive knowledge of the facts or to know; "handle" means to touch and feel; John recorded in I John 1:1 that "our hands have handled" Jesus and he used the perfect tense verb which means an action in past time with existing results; thus, John said we handled Him when He came in that first Sunday night meeting (recorded here) but also he was saying that he still felt Him 60 years after this incident in Luke 24--60 years later he penned down I John and said he could still feel Him.
4. "For a spirit hath not flesh and bones, as ye see me have" = Jesus implies that spirits may exist separate from the body; Jesus had a body and He could appear any where He willed and to whom He wanted to appear.

#### V. 40

1. "And when he had thus spoken, he shewed them *his* hands and *his* feet" = viewing the hands and feet of Jesus was convincing proof it was really Jesus who had appeared to the disciples.
2. John 20:20 states Jesus also showed them His side. Doing this He pointed to the wounded members of His blessed body to show that in the resurrection-body He retained His wounds.

#### V. 41

1. "While they yet believed not for joy" = their joy was so great, and His appearance was so sudden and unexpected, that they were bewildered, and still sought more evidence of the truth of what they wished to believe.
2. "And wondered" = that emotion which is excited by something new, unusual, strange, great, extraordinary, or not understood; we have similar expressions in our language similar to this: 1) that news is too good to be true; 2) I cannot believe it; 3) it is too much for me.
3. "He said unto them, Have ye here any meat?" = "meat" does not mean meat in our sense, but denotes anything to eat.

#### V. 42

1. "They" = the disciples in this gathering on this first Sunday night assembly.
2. "Gave him a piece of a broiled fish, and of an honeycomb" = "broiled" simply means cooked; honey abounded in Palestine, and was a very common article of food; bees lived

in caves of the rocks, in the hollow of trees and were also kept as with us; Mat. 3:4 states that honey was part of John the Baptist's diet when he was growing up.

#### V. 43

1. "And he took *it*, and did eat before them" = Jesus took what they gave Him and did eat it "before" = before their eyes; in the sight of.
2. This also proved that Jesus was not just a spirit for He could eat.

#### V. 44

1. "He said unto them" = Jesus spoke plainly to the disciples gathered behind closed doors possibly in the upper room where they had partook of the last supper five days before.
2. "These are the words which I spake unto you, while I was yet with you" = this is a fulfilment of what Jesus had spoken concerning His death.
2. "While I was yet with you" = before my death; while I was with you as teacher and guide.
3. "That all things must be fulfilled" = refers to all prophecy written in the OT, divided into:
  - A. "The law of Moses" = refers to the first five books of the Bible called the Pentateuch which Moses was the human instrument that penned them down; the Jews called those book the "law."
  - B. "*In* the prophets" = refers to the major and minor prophets.
  - C. "*In* the psalms" = refers to what we know as Psalms but to all the Holy writings not listed as law and prophets.
4. "Concerning me" = Jesus speaking this referring to Himself (John 5:39-40); in the OT which is history or His story.

#### V. 45

1. "Then opened he their understanding" = "understanding" is translated from a Greek word which is also translated mind--the faculty of perceiving divine things; Rom. 3:11 states "there is none that understandeth" and in context it is referring to the natural man, one who has not had his mind opened by God; when that happens the Lord enables him to understand--means to put together and make sense of it; to group; to comprehend; denotes the collecting together of the single features of an object into a whole, as collecting the pieces of a puzzle and putting them together; refers not to a mere intellectual operation of the mind, but the state of the heart inclining the mind to obey and worship God; may the Lord open our understanding for that is the only way we will ever "understand the scriptures."

#### C. The commission to evangelize. V. 46-49

#### V. 46

1. "And said unto them" = Jesus speaking to the disciples on that first Sunday night (our

time but really it was Monday) after the resurrection.

2. "Thus it is written" = to pen down upon parchments or some other kind of material; the tense is perfect in the Greek which means a past completed action with existing results; this means Jesus is referring to OT scripture that was recorded at a point in past time and stands on record today. (Psa. 119:89)

3. Jesus refers to three things that are written in this verse and verse 47.

A. "And thus it behoved Christ to suffer" = "behoved" means it was proper or necessary that the Messiah should suffer--it was predicted by Him and all things have happened as it was foretold; "to suffer" refers to the crucifixion and all things that happened that day that caused the suffering of our Lord. (Luke 9:22; 17:25; 22:15; 24:26)

B. "And to rise from the dead the third day" = He was to rise from the dead after three days. (Luke 24:7; 18:33)

V. 47

C. "And that repentance and remission of sins should be preached" = see notes on Mark 1:4 #3 to #10.

Mark 1:4:

3. "Preach" = "Preaching" = to be a herald; to officiate as a herald; to proclaim after the manner of a herald; to make a public proclamation of the news of the advent of the Messiah with such formality, gravity, and authority as must be listened to and obeyed. It is used in the N.T. of the public proclamation of the gospel and material pertaining to it.

4. "Baptism of repentance" = refers to a baptism connected with the repentance of the individual. This is a baptism which involved an obligation to repent. (Mat. 3:8)

5. "Repentance" = to change one's mind, attitude, heart, and direction; this is a work of God by godly sorrow (II Cor. 7:10); involves both a turning from sin and a turning to God; this is not just saying the words, "I repent."

6. "For" = because of (Acts 2:38; an example is Mat. 12:41).

7. "Remission" = to send from oneself. It refers to the act of putting something away. God did that when He stepped down from His judgment throne, robed Himself in flesh, took the guilt of man's sins upon Him and paid the penalty on the Cross; thus, satisfying His justice, and making possible an offer of mercy on the basis of justice satisfied.

8. One can only come into benefit of that when he believes on the Lord Jesus--by exercising saving faith.

9. Then submission to water baptism is his testimony to the fact that he has repented and believed.

10. John preached the same message we preach today. The only difference is that he looked toward the cross and we look back to the cross.

Now back to Luke 24:47:

1. "In his name among all nations" = by my (Jesus) command it should be proclaimed that men should repent and by my merit that they may be pardoned; pardon is offered by the authority of Christ to all nations, and that is a sufficient authority of Christ to offer the gospel to every man.

2. "Beginning at Jerusalem" = Jerusalem was the dwelling of His murderers, the holy place



of the temple; thus, it was proper that pardon should first be proclaimed there; this was fulfilled in Acts 2:37-39; 40 days later at Jesus' ascension this was added to. (Acts 1:8)

3. This verse contains what we call the great commission to the church and it seems this was the second time it was given to the church out of five times: Mat. 28:18-20; Mark 16:15-16; Acts 1:8; and John 20:21--given the same night in that first Sunday service in that upper room experience.

#### V. 48

1. "Ye" = refers to the disciples present that Sunday night; they are the church built upon Jesus in His earthly ministry. (Mat. 16:18; I Cor. 12:28)
2. "Witnesses" = to give a first hand detailed account of what Jesus had said and they had seen.
3. "These things" = refers to the ministry, suffering, death, and resurrection of Christ; they had just seen Him appear in body form and He showed them His hands and feet (verse 39) and ate a piece of broiled fish. (verse 41-42)

#### V. 49

1. "Behold" = take notice to what I am about to say.
2. "I" = Jesus, the resurrected Messiah.
3. "I send the promise of my Father upon you" = this is a reference to sending the Holy Spirit who is promised in Joel 2:28 and again mentioned 40 days later, when He was about to ascend back to heaven, to His disciples in Acts 1:4; Peter used Joel 2:28 on Pentecost when the Holy Spirit came upon and in the saints of God (Acts 2:17-18); in this verse the tense is future--50 days later it happened.
4. "But tarry ye in the city of Jerusalem" = "tarry" means to fix one's abode; to settle down; Jesus is telling the disciples to stay in Jerusalem, do not go back to your homes even though the feast days were about over; how long--"until ye be endued with power from on high."
5. There are some who believe that they stayed in the upper room for 10 days and prayed the power of God down. They did pray and were in one accord on the day of Pentecost. (Acts 1:14; 2:1) But they were seen continually in the temple. (verse 53) Jesus had reaffirmed this promise to the apostles at the last supper. (John 14:16-17)

#### D. The ascension. V. 50-53

#### V. 50

1. "He" = Jesus the resurrected Messiah.
2. "Them" = His disciples.
3. "And he led them out as far as to Bethany" = Luke skips 40 days of time, for this did not occur the night of the resurrection Sunday; during these days Paul listed in I Cor. 15:6-7 others that saw Him during these 40 days and he saw Him on the road to Damascus--"out of due time" (Acts 9:3-6); also He appeared to 11 of His apostles, Mark records that in Mark 16:15-16 in Galilee where He commissions them to go into all the world; with that being the case, Jesus appeared to His disciples the third time at the Sea of Galilee (John 21:14; seven of them) as recorded in John 21:1-24; again toward the end

of these 40 days He made His fourth appearance to His disciples on a mountain in Galilee where He again commissioned them (Mat. 28:16-20); now is at least the fifth time He met them as He led them to Bethany (in view of Bethany) where He ascended.

4. While with them, "He lifted up his hands, and blessed them" = lifting the hands indicates prayer (Psa. 28:2; 63:4; 134:2; Lam. 3:41); "blessed" means for God to invoke blessings on His disciples, the NT church.

#### V. 51

1. "And it came to pass while he blessed them" = means Jesus spent some time praying.
2. "He was parted from them, and carried up into heaven" = He ascended in their sight and then He was out of their sight (Acts 1:9); Luke is the only writer who gives a little detail of His ascension--Luke also wrote the book of Acts.

#### V. 52

1. "And they worshipped him" = means to kiss toward the Son, expressed by kneeling in order to express respect; Luke records their action in Acts 1:1-11; then they fell on their knees and gave Him their due respect.
2. "And returned to Jerusalem with great joy" = the disciples (120) went into an upper room (Luke records this in Acts 1:12-15) with "joy" which means gladness described as "great;" this upper room may have been the same one where they held the last supper and the one the disciples assembled on the resurrection Sunday for fear of the Jews.

#### V. 53

1. "And they were continually in the temple" = no doubt this was in the day time while at night they abode in the upper-room--this lasted for 10 days.
2. "Praising" = to sing praises in honor to God.
3. "Blessing" = to speak highly of; is from a Greek word from which we get our English word "eulogize" and means to speak well of.
4. What a great change had occurred:
  - A. Formerly the disciples were fearful, in hiding. Now they openly, boldly, assembled in the temple.
  - B. Before they were filled with sorrow and perplexity; now they were "praising and blessing" God.
  - C. Before they were filled with doubts; now they were filled with faith and hope.
  - D. No doubt they were praying and were in one accord after 10 days (Acts 2:1) when Pentecost came and the power of God filled them to fulfill the command of Acts 1:8.
5. Then Luke closed the epistle he wrote with an "Amen" = truly; so it is; so be it; may it be fulfilled; and it was. Amen!



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